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Reading Room

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THIS IS YOUR LIFE.

This is your life: a high adventure; brave,
Pure living midst the things of time and sense,
Beholding God in earth and sea and sky,
Yet knowing God and self as more than these;
A faith in justice, love and brotherhood;
A willing mind to know and do the true;
A humble mind to serve and to forgive;
For hope deferred o'er long, for suffering,
The patience and the courage of the Christ.

This is your life: a hold on things unseen
While here on earth, then much adventure new
On greater, wider ways, where spirits fare
And serve and know as they are known.

—Lucius H. Thayer.

PACIFIC

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ROMAN CATHOLICS ATTEMPT A BOYCOTT.

Those Roman Catholics who resented the appointment of Mr. Ernesto Nathan, former mayor of Rome, to represent Italy as commissioner at the Panama-Pacific Exposition, have failed in their attempt to prevent his recognition. Mr. Nathan was in San Francisco recently and was received by the exposition managers with all usual courtesy.

But it appears that Roman Catholic opposition is not to be allowed to rest with this futile protest, and a boycott of the exposition has been instituted. Although this is on grounds so untenable as to mark the movement as puerile to all unprejudiced persons, the boycott has the support of some of the Roman Catholic journals of considerable influence, among them being "America," which is published in New York City. That publication refers to certain utterances by Mr. Nathan in Rome a few years ago, declares that the holy father, bishops, priests, and the Catholic faith were insulted by him, and calls on the faithful to resent this by refusing to give the exposition any support or encouragement whatsoever.

We have searched the columns of Catholic papers in vain to find anything which in our judgment justifies such a course of procedure, and we cannot believe that the hostile movement will receive much support.

It is significant, however, that in September 1910, Pope Pius X addressed a letter to the Lord Cardinal, in which he said concerning Nathan:

"A circumstance of exceptional gravity moves us to address our words to you today to manifest the profound grief of our heart. Two days ago a public functionary in the exercise of his mandate, not satisfied with solemnly commemorating the anniversary of the day on which the sacred rights of the Pontifical Sovereignty were trampled under foot, raised his voice to heap abuse and outrage on the doctrines of the Catholic faith, on the Vicar of Christ on earth, and on the Church itself. Speaking in the name

of that Rome which was to be, according to authoritative declarations, the respected and peaceful residence of the Supreme Pontiff, he directly assailed our spiritual jurisdiction itself, going so far with impunity as to hold up to public contempt the acts of our Apostolic ministry. Linking blasphemous thoughts and words with this audacious denial of the mission entrusted by Christ our Lord to Peter, and his successors, he did not hesitate also to attack publicly the divine essence of the church, the truth of her dogmas, and the authority of her Councils."

That Mr. Nathan has ever done more than to criticize in a somewhat virulent way certain dogmas and pretensions of the Roman Catholic Church that are in no wise credited outside of the Church itself is not evident.

The utmost to be found in "America" along with its severe denunciation of Nathan is the following from an address made by him in Rome:

In one of his addresses, referring to the year 1869, he said:

"St. Peters in its monumental majesty received in its ample bosom the representatives of dogma in ecumenical council. They came to decree that the pontiff in direct representation and succession of Jesus must, like the Son inherit omniscient, unlimited power over men; and to elevate above all human judgment his decrees by virtue of his infallibility, proclaimed, recognized, and accepted. It was the inverse of the biblical revelation of the Son of God become man; it was the son of man who made himself a god upon the earth.

"There was one man strong in the history of the papacy through the ages who rose up against this blasphemy against God and man. But Dollinger stood alone!"

In another address Nathan said:

"From there, from the fortress of dogma on earth, the last desperate effort to perpetuate the reign of ignorance comes on the one hand the order of the faithful to banish from the schools that periodical press which tells of modern life and thought; and on the other hand thunders prescription against men and associations who desire to reconcile the practices and dictates of their faith with the teachings of the intellect, of real life, of the moral and social aspirations of civilization. That city on the slope of Janiculum, as is in cosmic matter in dissolution, is the fragment of a spent sun hurled into the orbit of the contemporary world."

Among the papers that have been bitter in their denunciation of Commissioner Nathan is "The Monitor," which is published in San Francisco. So far as we have observed it has not as yet been so extreme as to advocate the boycott.

If Roman Catholics are wise they will quiet this agitation. There has of late been a growing distrust of the Roman Church and any wide-spread boycott of the exposition will give that distrust great impetus. That which has already been said and done is sufficient to start many to wondering whether Roman Catholicism is not just as arrogant as of old, and whether it is not still looking forward to a time when it shall again make kings and queens and powers and governments kneel in obedience to its mandates.

FOLLOW THE KING.

Man am I grown, and man's work must I do,
Follow the deer? Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

—Tennyson.

GERMANY VERSUS AMERICA INDUSTRIALLY.

About Fourth of July time Americans are often unduly optimistic as to the greatness of their country, past, present and future. But it is becoming evident every year to an ever increasing number of people that we in this country do not possess all the wisdom of the world—and that we have no monopoly in the application of wisdom.

Decades ago, Guizot, in his history of civilization, declared that "there is not a great idea, which has universally spread, that has not first passed through France. In a recent book, Daniel Dorchester remarks: "But the sovereignty in ideas which France once possessed has passed to Germany. The best that is known and thought in the world has now for fifty years or more first gone through Germany. Most of the leading professors in leading universities in England and America have taken either post-graduate courses in Germany or received substantial help from German books. Germany has taken all knowledge for her province and has made significant contributions in every field that she has entered."

Writing concerning Germany industrially he says that everybody is trained for a definite place and for efficiency; and Germany is becoming known as "the land of efficiency." Everybody, from the emperor down to the humblest citizen, is trained for a definite place. There is nothing haphazard. When a workingman's son was asked once, "What do you want to be, Johnny?" the father's prompt interjected reply was: "He is going to be an expert mechanic. Johnny has nothing to say about it."

That may seem not quite in accord with our democratic ideas of personal liberty; but it has been very aptly remarked: "Ten to one Johnny will be well trained and will never be out of a job."

Germany has now a larger proportion of trained efficient workers in every department of activity than any other nation. The entire fabric of this new industrial nation is woven together for endurance and efficiency.

Germany uses everything and saves everything to be used again.

A man from Chicago was so impressed not long ago in Munich that he approached a policeman with the exclamation, "For God's sake, show me a rubbish heap!"

Of 2200 boys who left the highest class of the elementary schools in Munich in an average year, 2150 went into some skilled occupation at once. Thus two per cent only were lost to skilled industry. Not one boy from the schools is known to have allowed himself to fall into that ugly classification, "the unemployable."

Germany curbs but does not cripple the big industries.

Roberts says in "Monarchical Socialism": "The prosperity of Germany while it has demonstrated that the rich are getting richer, has not demonstrated that the poor are getting poorer."

For these and yet other reasons Germany is today the most formidable competitor of all the nations in the markets of the world.

Elsewhere in The Pacific this week will be found a condensation of a recent address to New York business men in which were considered some of the needs which the people of this country must meet if there is to be much future prosperity.

I have made it my chief care neither to ridicule, nor to deplore, nor to execrate, but to understand the actions of mankind.—Spinoza.

THE SHAKESPEARE-BACON QUESTION.

The Baroness Von Blomburg, of Germany, spoke in Berkeley one evening last week on the Authorship of Shakespeare. This gifted woman is a staunch believer in the Baconian theory, and supports it with arguments which are convincing to many. She relies especially on the cipher evidences.

Among the persons in attendance at the Berkeley meeting was the Rev. C. L. Mears, pastor of the Alameda Congregational Church, who has been a Baconian for many years. When Mr. Mears was pastor several years ago at Snohomish, Washington, a literary club in his church took up the study of the authorship of the plays. When they began only one of the fifty members of the club was a Baconian. When they concluded their investigation forty-nine were Baconians.

For thirty-five years the present writer has been a Baconian. He became interested in the question first in a literary society in college. In 1880 an editorial in an Indiana newspaper against the Baconian idea showed so great ignorance of the question that he wrote a reply to it for another paper and was drawn into a discussion which continued once a week in the papers for three months. He was not a Baconian when he began the discussion. He was when it was ended. All this, before the cipher evidence was ever set forth—none of which the present writer needs to convince him that the weight of the argument is on the side of Bacon, though it is not likely that the Baconian authorship will ever be so proved as to gain general acceptance. A remarkably large number of the persons who give the matter a careful study, however, incline that way.

The Baroness, who is one of the most enthusiastic of Baconians, a lady of culture and of delightful personality, goes from California to Ann Arbor, Michigan, and will give at the Summer School in the University there several lectures on the subject. She plans to return to California early next year. It is incredible, she says, that people can go on believing in William Shakespeare as the author of the Shakespeare plays. All, she remarks, will have to come sooner or later to see the truth that he was simply an actor paid for lending the use of his name because it was dangerous for Bacon to stand known as the author.

CHRONICLE AND COMMENT.

Ohio Wesleyan University has conferred on Bishop Hughes the degree of LL.D.

The Gideons report that only about ten per cent of the six hundred thousand commercial travelers in the United States are professing Christians.

A recent canvass of the city of Pomona seems to have justified the prediction that nine-tenths of the people there will vote for the prohibition of the liquor traffic. A big vote that way is expected all over Southern California.

Yale University has conferred the degree of D.D. on the Rev. Sidney L. Gulick, whose years of distinguished service as a missionary educator in Japan and his later work in the homeland for right American-Japanese relations have made him a prominent world character.

In the Reminiscences of Tolstoy, now running in the Century Magazine, it is said: "For the personality of Christ he entertained a passionate and tender affection, as

if for a near and familiar friend whom he loved with all the strength of his soul. . . . He knew the gospel almost by heart, but he said that every time he read it he enjoyed a new and genuine spiritual delight." In such reading Tolstoy once said that he seemed to be reading his own soul and felt himself rising higher and higher toward God and merging himself in him.

The Rev. Dr. W. P. Merrill, pastor of the Brick Presbyterian Church, New York City, says concerning Andrew Carnegie: "Whoever says that Mr. Carnegie is an atheist states an untruth. I have known Mr. Carnegie for a long time. He attends my church regularly, and while he is not a member, he is a religious man, having deep reverence for religion. Mr. Carnegie's religious beliefs are broad; they are not well-defined, but are rather vague. Still, he has strong religious principles, and any other statement is not true." A few months ago Dr. Merrill received to membership Mrs. Carnegie by letter and the daughter Margaret on profession.

The writer of the article in *The Century Magazine* for July on "The Nation Without a Ship" says: Panama represents an expenditure of four dollars a head for every man, woman, and child in the United States. Until the United States has a merchant fleet to use it, what benefit will there be to each tax payer for this expenditure?" The article advocates the taking of marine affairs out of politics and the placing of them in the hands of a permanent board of trained experts who can act on the instant with authority to the limit of congressional power. The situation isn't hopeless, it is argued. Within a half century three other great nations have built up magnificent merchant fleets—England, Germany and Japan.

A Los Angeles correspondent writes: "Evangelical churches, with the exception of two or three, have moved far from the tenement, rooming and lodging house district, and have left a large area without Protestant church influence. Crime and debauchery are on the increase, and during the past year have cost the taxpayers of Los Angeles the enormous sum of over one million, five hundred thousand dollars. The spectacle of young girls, many under age, running pennant booths, and shaking dice with lewd, sensual, and devilish men, who hang over the counters and leer into their faces until two and three o'clock in the morning, is a nightly occurrence. It seems to require two girls for each booth and at least a dozen are running each night between Main and San Pedro streets, on Fifth."

The Century Magazine for July has an article on "The Italians in America" by Professor Ross of the sociological department of the University of Wisconsin in which it is stated that the Italians are greatly concentrated in cities. In Delaware three-eighths of them are in Wilmington; in Michigan a third are in Detroit; in Ohio a fourth are in Cleveland; in Oregon one-half are in Portland; in Illinois three-eighths are in Chicago. In New York City are found more than three hundred thousand—one-fourth of the whole number in this country. Among the comparisons made by Prof. Ross is this: "More than half of our British immigrants are skilled. Of the Italians arriving one out of eight is skilled, one out of four is a farm laborer, one out of three is a common laborer, and one in two hundred and fifty has a profession. . . . Of the million illiterates ad-

mitted to this country in 1899-1909 nearly one-half hailed from Italy."

There are 16,067,985 Catholics in the United States proper, according to advance copies of the 1914 edition of the "Official Catholic Directory." The new volume shows that there was an increase of 913,827 Catholics during 1913. This increase of nearly a million souls, according to the Directory editor, is accounted for principally by the complete reports of the Ruthenian-Greek Catholics. For the first time all of the Ruthenian Catholics are included in the Directory census. There are 18,568 Catholic priests in the United States, an increase of 623 for the year. There are 14,651 Catholic churches, an increase of 339 over last year's figures. It also appears that there are 24,224,609 Catholics, including Alaska, the Canal Zone, Guam, the Hawaiian Islands, Porto Rico and the Philippines. The twelve states having the largest number of Catholics are as follows: New York, 2,884,723; Pennsylvania, 1,684,220; Illinois, 1,461,634; Massachusetts, 1,395,892; Ohio, 781,179; Louisiana, 585,000; Michigan, 582,500; Wisconsin, 578,195; New Jersey, 565,000; Missouri, 470,000; Minnesota, 461,950; Connecticut, 438,483.

A correspondent of the *New York Post* writes concerning Japan's naval ambition: "There is no doubt that Japan's ambition is to possess a powerful navy; but this of course, is no more an indication of sinister intention in Japan than it is in Europe, where all the leading nations entertain similar naval programmes. In any case, it is clear that Japan's scheme of naval expansion, while undoubtedly pretentious for a poor country, is yet for the most part based on defensive rather than offensive considerations." The correspondent expresses the opinion that it is Russia only that Japan fears. "It is more of a possibility that Russia should return to the fray to recoup her losses and regain her laurels in the Far East than there is likelihood of any other country making an attack upon Japan. Nor is this supposition altogether fanciful. The writer was once assured personally by a high and responsible representative of the Czar that his country never could be content to let matters stand in the Far East as the Portsmouth conference left them; and this same high official went further and declared it his conviction that in that day both Great Britain and America would be found on the side of Russia in the struggle. Japan herself, of course, admits no such fear; but that it exists and inspires her vast programme of naval and military defences no one familiar with the trend of things in the Far East can well doubt. What is the meaning of all this agitation for an increase of army divisions in Korea, if it is not merely an echo of the underlying policy suggested? Russia herself is concentrating all her financial resources on similar preparations. War with America is not impossible, but it is improbable, because financial and diplomatic circumstances are wholly against it, to say nothing of America being Japan's best commercial customer. Their interests, while common, are yet sufficiently distinct to leave each to its several sphere of development. And the same may be said of Japan's interest in Australia, New Zealand and the South Pacific."

On we plod,
Vanquished oft, despairing never,
Up to God.

—Helen Huntington.

THE RIGHT TO BE HEARD—BUT WHERE?

Last week The Pacific quoted the Rev. Charles R. Brown's answer to the question, "What would you have done if Bouck White had entered your church on Sunday and had tried to speak? We quote now from an article in the June number of the Broadway Tabernacle Tidings, presumably by the Rev. Charles E. Jefferson:

"There are many questions up for discussion on which clear thinking is much to be desired. Confused thinking is always demoralizing, and in times of crisis it may prove disastrous. For instance, what is the right attitude to take toward persons who disturb public worship in a church by asking questions? Shall we say, Let them go on. Do not interfere with them. The church must listen to their story. Christians must not be severe with men who make themselves troublesome etc? That is the answer of many, both in the church and outside of it. These persons have keen sympathy with the men who are down and out, and are eager to show their sympathy by allowing them to do what they choose. Their sympathy is commendable, but their way of showing it is, we think, unwise. The Christian church is under bonds to be compassionate, and it must give ear to the cry of distress which to-day comes up from many quarters. Christians must ponder deeply and constantly the social problems of our day, and do what lies in their power to redress wrongs, and make life more tolerable for those whose lot is hard. Christians must express in some way their sympathy with those who are struggling to better their condition, and must extend a welcoming hand to all who are striving to rise. Hard-heartedness or indifference is not a Christian virtue. The spirit of Jesus is tender and pitiful and fraternal, and if a man has not the spirit of Christ he is none of his. But while this is a fact which must never be lost sight of, it is also a fact that the spirit of Jesus is severe in dealing with wrong doing. If the tenderest words ever spoken can be found in the Gospel, the severest words ever uttered can be found there also. Jesus made no compromises with evil. He never palliated wrong. He set himself like rock against every spirit which is contrary to the spirit of God. The New Testament is a rigorous book. There is nothing flabby in its teaching. It holds up a God of love who is as just as he is loving, and who chastises men for their transgressions. In dealing with persons who disturb public worship, the first question to be faced is, what is the purpose of their action? Do they desire light or truth, or are they intent on mischief? Do they love mercy or are they seeking vengeance? Do they ask questions for information, or do they ask questions to bring themselves into public notice? Do they go into the church to worship God, or do they delight in disturbing the worship of others? There are in every city many restless and unbalanced individuals who like to talk and who itch for notoriety, and if one of them has a right to propound his questions or deliver his harangue in a church at the hour when others have assembled for worship, then another has the same right, and still another. The fanatics and cranks in a great city are legion, and if once it is understood that any man, no matter who he is, has the privilege of protesting against something which he does not like, right in the midst of a meeting held for another purpose, then there will be an end of reverent and fruitful worship in all our churches. There are many wrong things in the world, and there are many men ready to cry out against them, and if it be conceded

that outsiders have the right to air their grievances in a church at the hour set apart for public worship, the church might as well permanently close its doors. This intrusion into the places of public worship is only another form of the spirit of lawlessness which is rampant just now throughout the world. It takes one form in London, another in Colorado, and another in New York. But lawlessness in whatever form, is to be condemned. It is an evil not to be played with. We get nowhere by compromising with law-breakers. We make matters worse by palliating the acts of those who trample on the law. The English government played with the militant suffragettes at the beginning and the result is that things have gone from bad to worse in England to the present hour. Lawlessness is fire, and unless suppressed, it grows by what it feeds on until there is a vast conflagration. There is an enormous amount of lawlessness locked up in the heart of a great city. Let any class of men or women feel that they can break the law with impunity, and soon there is no living with them. They go on with augmented audacity until the peace of the whole town is jeopardized. The Mayor of our city was right when he said that these disturbances in the churches must cease. He showed himself a wise man when he laid a firm hand on the disturbers of the peace. He knew, as every man knows, that there is not a clergyman in all the city who is not ready, at the proper time, and in the proper place, to answer any honest question which may be propounded to him. There is not a church in the city whose officials are not willing to give heed, at the proper time and place, to any remonstrance or protest or request which may be directed to them by any body of rightminded citizens. The church of Christ in New York City is not perfect, but it is honestly striving in the midst of many and serious obstacles to do a noble work. It labors to create a more sensitive public conscience and a more sympathetic public heart, and to aid in the solution of the many intricate and puzzling problems with which our generation is called upon to deal. This disturbance of public worship by the outbursts of irresponsible individuals who feel called upon to set the church right, adds nothing to the solution of our problems, but makes the situation still more baffling."

GUARANTEE LABELS ARE MISLEADING.

Holding the legends "Guaranteed Under the Food and Drugs Act," and "Guaranteed By" (name of guarantor under the food and drugs act) to be misleading and deceptive, the use of serial numbers on foods and drugs will be prohibited after May 1, 1915, under a decision announced recently by the Federal Food Inspection Board. Heretofore these "guaranteed" labels have been required. The board now reverses itself and holds that the use of these legends on the labels or packages of foods and drugs, accompanied by serial numbers given by the Secretary of Agriculture, are each misleading and deceptive, in that the buyer is induced to believe that the articles to which they relate have been examined and approved by the Government, and that the Government guarantees that they must comply with the law.

Effectiveness of the new regulations was postponed to give manufacturers an opportunity to use up their present stocks of labels. After May 1st next guarantees of compliance with the law should be given by manufacturers directly to dealers, and should be incorporated in the invoice

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or bill of sale specifying the goods covered, the board holds. "This guarantee," it says, "should not appear on the label or package of the product."

HISTORY OF THE TEMPERANCE MOVEMENT IN THE UNITED STATES.

C. C. Cragin.

[A paper read at the meeting of the Sonoma Association of Congregational Churches at Sebastopol, May 19-21, 1914.]

The student of history should be an optimist. He sees that

"From heaven fought the stars;
From their courses they fought against Sisera."

The student of history can hardly fail to believe that

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty;
To falter would be sin."

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

We see marked progress for temperance as we study it from the standpoint of social usage, of education, of law, and of religion.

I. First. Social Usage and Temperance. When I was a small boy, we used to sing in one of our games:

"Here come three jolly, jolly sailor boys,
Who have lately come on shore;
We spend our time in the drinking of the wine,
As we have done before.
And we will have a round and a round,
And we will have a round,
And he who delights in a merry, pretty girl,
Let him kiss her, kneeling down."

With the kissing games have gone all the rollicking children's songs in praise of wine, I think.

In college we thoughtlessly sang,

"Here's to good old Brown,
Drink her down, drink her down."
"Landlord, fill the flowing bowl,
Until it doth run over;
For tonight we'll merry, merry be,
And tomorrow we'll be sober."

"We all went over to Sekonk,
To see what we could see;
We all came back in a hand cart,
As drunk as we could be."

"O, the pipes and the grog ne'er leave us;
Kind friends, will ne'er deceive us;
And happy is the man that shall meet us,
As we go rolling home."

These songs, to catchy tunes, all of us sang—students who never touched liquor, students who meant to be loyal to Christ and the Church—all of us sang them thoughtlessly, heedlessly, not realizing their offensiveness and power to harm. I went back to Brown last summer at Commencement time, but I didn't hear then any of these songs which praise the intoxicating cup.

My grandfather used to tell us that at funerals, weddings, gatherings of churches and ministers, ordinations and all, liquors were served as we would now serve tea or coffee or hot water. He told of hearing of a funeral at

which the only sober persons present were the clergyman and the grave-digger; and the bearers, in their intoxication, hardly escaped falling into the grave as they lowered the casket. Can you imagine such a state of things now at any assemblage of Christian people?

It is generally believed that General Joseph Hooker lost the battle of Chancellorsville because he was drunk, or because he then refrained from his usual drink, and thus lacked his ordinary stimulus. Can you imagine such a thing today with any of our generals, in case we should be forced into a war with Mexico?

It is currently reported that Andrew Johnson was under the influence of liquor when he was inaugurated at Washington—a wide remove from Secretary Bryan's attitude in serving grape juice instead of wine at the official banquets he gives.

Men say that in some church communions the Saviour's command for serving the wine, "Drink ye all of it," was so interpreted by the officiating priesthood that they were wont to drain the goblet to the dregs. If all the clergymen of today do not know their Greek Testament well enough, they ought certainly to know their duty to society and to themselves well enough to avoid so gross an error.

When I lived in Chicago twenty-five years ago, the common voting place was the saloon, and many a voter cast his ballot and drank his beer in the same enclosure. Now, in many a state the law forbids the polling place to be put in the neighborhood of a saloon, and the law commands that all saloons be closed during election hours. From the standpoint of social usage there has been large progress in temperance.

II. But the progress has been even greater on the side of education when so noted a man as ex-President Eliot tells us that he has given up the use of wine because science has demonstrated to him that the little wine he used to drink at meals was injurious to health, and detrimental to clear thinking, the world sits up and takes notice. My cousin, Rossiter W. Raymond, long superintendent of Henry Ward Beecher's Sunday-school, and author of the stirring hymn,

"Far out on the desolate billow the sailor sails the sea,"—this good cousin used to say to me, "Charles, it would be good for your health to drink a glass of beer every day." He had studied at Heidelberg and had adopted as scientific the drinking customs of the Germans. But though I have not seen him for years, I know, because he is a scholar and an author and editor, and a member of the committee of one hundred to choose the names for the Hall of Fame in the University of the City of New York—I am sure he would give no such advice today. Men who are abreast of the times know that alcohol is not conducive to health.

The education on temperance lines has been long and various. Dr. Benjamin Rush was the pioneer in 1794, when he published his epoch-making book on "The Effects of Ardent Spirits upon the Body and Mind." The six great temperance sermons of our own Rev. Dr. Lyman Beecher in 1825 were markedly effective. But earlier than that, in 1808, Dr. Rilly J. Clark and his pastor, Rev. Lebeus Armstrong of the Congregational Church of Northumberland, N. Y., were foremost in organizing the first temperance society of modern times. We owe not a little to these men that we have had the Cold Water Army and the Sons of Temperance and the Good Templars and the Father Matthew Society and kindred organizations, to train our people in habits of sobriety. And the Washingtonian Movement at Baltimore in 1840 followed, when twenty

chronic drinkers took the total abstinence pledge, and a wave of reform swept over the land, and rescued many a victim of strong drink. And in full time, for the call of

the saloon has been sadly persuasive:

"Fill, fill your bumpers high;
Drain, drain your glasses dry.
Out upon him—fie! oh, fie—
That winna do't again."

So Tam o'Shanter rides forth from his carousals in the ginshop to a violent death.

"Inspiring bold John Barleycorn,
What dangers thou canst make us scorn.
Wi' tippenny, we fear nae evil;
Wi' usquabae, we'll face the Devil."

In the history of the temperance movement a large place belongs to the Woman's Christian Temperance Union, the child of the Woman's Crusade in Ohio in 1873. To the prayers and tears and labors of this noble society "for God and home and every land," we owe much of the public sentiment against liquor, and the legal requirement of temperance instruction in our public schools, and the election of sober men to office, and the various legislation against the saloon.

And the Anti-Saloon League, perfecting its organization at Oberlin five years before the close of the last century, under the leadership of another good Congregationalist Howard H. Russell, has united the temperance forces as never before. Now, at last, it is no longer, "Manasseh (fighting) Ephraim, and Ephraim, Manasseh, and they together . . . against Judah." Too long have temperance organizations been sons of Ishmael, warring widely, "his hand against every man, and every man's hand against him."

We should not forget what the Prohibition Party has done for America as pioneers in political activity, as the Anti-Slavery party led the way in fighting for the freedom of the slave; but since the dark days of 1862, when the Brewers' Congress was organized, and the National Liquor Dealers' Association, and later, the Royal Arch, masquerading under the name of a Masonic order, the saloon interest has coquetted with every political party, and laughed in its sleeve at the Prohibition party, and expected to find no "foeman worthy of its steel." But the brewery and the saloon have met defeat after defeat, and are losing hope and heart, since the friends of righteousness in the churches and lodges and political parties have begun to march shoulder to shoulder under the broad and conquering banner of the Anti-Saloon League.

I heard a little boy in Chicago once say, "My father owns everything." But said his puzzled playmate, "He doesn't own our house; he doesn't own my father's store." But the first boy, in his boundless belief in his father's wealth, still persisted, "My father owns everything." And that has been the boast of the liquor power. The bramble of Jotham's parable claims kingship over the trees of the forest. Once it was, "Cotton is king"; then, "Wheat is king"; then "Iron is king"; then, "Copper is king," but how often it has been, "Whiskey is king!" Whiskey has had control over body and soul. Store, shop, office, school, home; the orchard, the forest, the field, the mines; the polling booth, the jury box, the sheriff's office, the judge's chair, the halls of Congress—all have paid allegiance to the saloon. The aspirant to political honors was thought a fool, if he antagonized the saloon. The slate was made

up in the saloon, and no other caucus for nominations seemed worth while.

And because the saloon has been all-powerful, the men and women who have fought it have been heroes indeed. There were giants in the early days of the temperance crusade, and there are giants today. Education, organization, combination, denunciation, appeal—whatever the need, some valiant soul was raised up to meet it—Neal Dow, John B. Gough, Francis Murphy, John P. St. John, George W. Bain, Sam Jones, John G. Wooley, Frances E. Willard, Lillian M. N. Stevens—what names to conjure by, what devotion and heroism and achievement were theirs!

III. And what progress has been made under **temperance and law!** Local option, state prohibition, the Webb-Kenyon bill keeping liquor out of dry territory, the preliminary steps for national prohibition.

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage, where the grapes of wrath are stored;

He has loosed the fateful lightning of his terrible swift sword,

His truth is marching on."

Science, finance, economy, efficiency, morality, religion—these are leaders of the various divisions of the temperance army. Every election means a new victory for law and order, new territory gained from the saloon-power. Today's telegrams may make our statistics of present achievements ancient history. Maine, Kansas, North Dakota, Georgia, Mississippi, Oklahoma, North Carolina, Tennessee and West Virginia have state-wide prohibition. At least seventy-two percent of the geographic area of our country has no licensed saloon, and more than 42,000,000 of our people live in territory which has banished the liquor traffic. Besides the nine states under total prohibition, there are seventeen states which have between 50 per cent and 90 per cent of their population under prohibition, and 22 states in which a smaller proportion is under prohibitory law. Thus prohibition has a foothold in all of our 48 states.

"O the crowning day is coming,
Is coming by and by."

IV. I have spoken of temperance and social usage, temperance and education, and temperance and law. It remains only to speak briefly of temperance and religion.

One hundred and two years ago the Congregational Association of Connecticut at the annual meeting at Sharon, passed resolutions calling for instant and urgent action for temperance. Thus the denomination, which was a pioneer in foreign missions, in home missions, in the care of the freedmen, in education, in church building, in Sunday-school extension, in revivals, in Christian Endeavor for young people, the denomination which produced Charles G. Finney, Dwight L. Moody and Francis E. Clark, brought forward Lyman Beecher also, and other stout champions of temperance. Says the historian, "The use of ardent spirits had become well nigh universal in 1812. It was the common beverage of every day use by all classes of people. The appeal of Dr. Benjamin Rush, who had published in 1804 the first scientific warning against its use, had produced little effect. Intemperance, with all its baneful issues—poverty, disease and crime—had been a rapidly swelling tide."

So much for the historical statement of the conditions which called out the clarion appeal of the Congregational Association of Connecticut in 1812. And the action which

followed was speedy and drastic. Hear Lyman Beecher as to the immediate results: "Ardent spirits were banished from ecclesiastical meetings; . . . the use of spirits in the families and private circles diminished; . . . the tide of public opinion turned; farmers and mechanics began to disuse spirits; the legislature took action in favor of the enterprise; a Society for Reformation of Morals was established."

One hundred years after the notable action of the Connecticut Congregational Association, the National Council of Congregational churches, in session at Kansas City, Friday morning, October 24, 1913, after a general discussion, by a vote of the delegates, 517 yeas to 14 nays, adopted this resolution:

"Be it resolved, We renew our historic declaration in favor of the utmost restriction and earliest suppression of the beverage liquor traffic, and rejoicing in the progress which has been made in united organization and in anti-liquor public sentiment, we now declare our approval of the plan to initiate at once a definite campaign to secure an amendment to the National Constitution prohibiting forever the manufacture, sale, importation, exportation and transportation of intoxicating beverages throughout the United States. In view of the necessity of the most pervasive and urgent educational movement to make possible and efficient such an amendment, and the statutes for its execution, we urge the largest possible support of all temperance agencies, and hearty co-operation in the following methods of temperance service as recommended by the Federal Council of Churches:

"1. The local churches of our order to be affectionately urged to utilize, to the fullest extent possible, the temperance lessons in the Sunday-school and temperance literature for the young.

"2. The co-operation of pastors and people in securing the introduction into the day schools of all grades of such text-books as will make plain the effect of alcoholic intoxicants upon body and mind, the results of scientific investigations, and the relation of the traffic to pauperism, ignorance and crime, and the wide dissemination of literature in all languages upon these subjects.

"3. The preaching from our pulpits of solemn warning against the use of intoxicants, the condemnation of the rental of property for saloon purposes, the signing of applications for license, the endorsing of bonds for liquor dealers, the voting in favor of saloons in the community, or otherwise abetting this most serious evil.

"4. The continuation and expansion of a nation-wide campaign of temperance pledge-signing by young and old, and this Council would heartily commend the example of officers of our government who are total abstainers from the use of intoxicating liquors."

And so I say, with the Scriptures, "Thanks be to God, who giveth us the victory through our Lord, Jesus Christ."

General Pancho Villa was an illiterate, ignorant, Mexican-Indian bandit. Because he had seen a large map of Mexico and a small map of the United States, he thought that Mexico was a bigger country than the United States. But he knows better now. There are those who have supposed that the saloon is larger than the church, the school, and the home; that the liquor interests are to be put before agriculture and manufacture and commerce, and science and art, and morals and religion. Let us do our part speedily to deceive them. Let us make the world

see that we believe the Lord God of hosts is mightier than King Alcohol. "Hallelujah, for the Lord our God, the Almighty, reigneth."

THE AMERICAN JAPANESE PROBLEM AND THE CHURCHES OF AMERICA.

Rev. Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America.

A notable step has been taken by the Federal Council of the Churches of Christ in America. The Executive Committee of this Church Federation, representing thirty denominations, 136,000 congregations and seventeen million church members, has appointed a Commission on American Relations with Japan.

The general scope of its service is defined as the "study of the entire question of the application of the teachings of Christ to our relations with Japan, and the promotion of such influences and activities as shall lead to the right relationship between the peoples of these two countries."

This action has been taken in response to memorials received from American missionaries in Japan and after due deliberation by a preliminary Committee of twenty, appointed last December at the annual meeting of the Executive Committee, acting jointly with the Administrative Committee.

The memorial dated June 6, 1913, from the Japan Mission of the American Board, reads as follows:

"Whereas, The universal establishment of the Kingdom of God requires the attainment of right relations between nations on a basis of justice and equality; and

"Whereas, The effective proclamation of the Gospel of the Kingdom in Japan depends closely on the maintenance of friendly relations between the peoples of Japan and the United States; and

"Whereas, The presence on the Pacific Coast of a large number of Japanese laborers is the cause of difficulties that from time to time give rise to discriminating race legislation tending to disturb the historical friendship of these two countries; and

"Whereas, Unfriendly race legislation is likely to be repeatedly attempted so long as the difficulty is not met by some thorough-going solution; therefore,

"Resolved, That this Mission appeals to the Federal Council of the Churches of Christ in America, suggesting

(1) That it appoint a Commission to study this whole question in its relation to the teaching of Christ; and

(2) That it seek to rally the Christian forces of the United States for the solution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship."

Although the memorial from the missionaries of Japan was received last summer, the first opportunity for its serious consideration did not come until the regular annual meeting of the Executive Committee last December. At that time Professor Sidney L. Gulick of the American Board's Japan Mission presented the situation from the standpoint of missionaries in Japan. Without waiting for the final decision of the Federal Council Executive Committee, a temporary Committee of Three (Drs. Charles S. Macfarland, Robert E. Speer and W. B. Millar) was at once appointed, under whose auspices arrangements were

made enabling Professor Gulick to speak before representative bodies in many of our leading cities, Washington, Baltimore, Philadelphia, New York, New Haven, Hartford, Springfield, Northampton, Boston, Syracuse, Buffalo, Cleveland, Oberlin, Toledo, Chicago, Minneapolis, St. Paul, Duluth, Superior, Kansas City, and St. Louis. Between the first of January and the thirtieth of April he made over one hundred addresses, many of them before Chambers of Commerce, Trade Associations, and Men's Clubs, as well as churches and colleges. He was also granted personal interviews by leading citizens, among them being President Wilson, Secretary Bryan, and Senators Dillingham, Burton, and Smith. Special mention should be made of the courtesy of the Senate Committee on Immigration for the opportunity given Professor Gulick to speak on America's Oriental problem and the new immigration proposal which he is making.

His experience during these months shows that the responsible leaders of our national life desire earnestly to place our international relations with the Orient, and just now with Japan, on a satisfactory and friendly basis. The seriousness of our Oriental problem due to the awakening of Asia is widely appreciated.

The Commission on Japan as thus far appointed consists of the following named persons: Rev. Charles R. Brown, Prof. Charles R. Henderson, Hamilton Holt, Rev. Albert J. Lawson, Bishop Francis J. McConnell, Rev. Frank Marion North, Robert E. Speer, Hon. Amos P. Wilder, Rev. William I. Haven, Bishop E. R. Hendrix, Prof. Frederick Lynch, John R. Mott, Rev. Doremus Scudder, Pres. George E. Vincent.

Not only has the Federal Council appointed this new Commission, but it has arranged with the American Board for the release of Professor Gulick in order that he may continue this work from now on under the supervision of the new Commission of Fifteen. The Federal Council, through its Commission on Relations with Japan, proposes to study the whole question of our relations with Japan from the standpoint of the teachings of Christ, in order to find out what steps if any should be taken to put our two peoples in right relations. The first duty of the Commission is to get at the exact facts. Only after careful examination will it attempt to formulate a policy or a program, should such seem to be needed.

The so-called Japanese Problem is but one phase of the vastly larger and more important question of the contact of the races. The Commission proposes to look at this whole question in the largest and most statesmanlike manner.

These actions of the Federal Council are the more opportune because the churches and missions of Japan have just started on a three-year, nation-wide union evangelistic campaign. Not only will this new undertaking of the Federal Council be welcomed by the Christians of Japan, but Japanese statesmen, educators, editors, and indeed the rank and file of the people will welcome it as a sign of the earnest intention of the best elements of our nation, first to know the exact situation, and then to do the right thing. It will be regarded thus as an evidence of real friendship between our peoples.

"It takes a baby mos' two years to learn to talk," said Uncle Eben, "an' den it takes de res' of its lifetime to learn to keep from talkin' too much."—Washington Star.

HOW EUROPE BEATS US IN INDUSTRY.

The Age Demands Industrial Education.

Recently Mr. C. A. Prosser, secretary of our National Society for the Promotion of Industrial Education, gave an address in New York City which we summarize for the readers of *The Pacific*. It was at a meeting of prominent business men showing wide-spread interest in this vital matter. The attention of readers of this condensation is called to our editorial "Germany vs. America, Industrially." Mr. Prosser said in part:

"Seven million persons are estimated to be engaged in industrial work in this country. It is safe to say that six-million eight hundred thousand of these work with their hands. This group is greatly in need of training, so that each worker may grow and with his growth increase his earning capacity for his own welfare, and in order to make his own contribution, however small, to national prosperity.

"That there has been a pressing need for industrial education for these people has long been recognized in this country. The Federal Government recognized it more than fifty years ago. By a law passed in 1861, and signed by Abraham Lincoln, it provided for the expenditure of funds to maintain such education. The majority of the States are accustomed to paying for the support of technical education. Practically every State maintains an agricultural and mechanical college where students may receive instruction without the payment of tuition fees. These institutions train technical leaders, and train them well; but we have yet to reach the great mass of wage-earners and prepare them for their tasks.

"This age more than any other age is crying out for efficiency. This is the potent reason why we are beginning to feel the great need of industrial education in this country. The American manufacturer has prospered in the past because of four factors: Abundance of raw material, the inventive genius of the people, our organizing ability, leading to productions on a large scale, and the great body of cheap foreign labor. We have been wasteful of our natural resources, and now we are beginning to see the end of this profligate waste. We cannot continue to draw indefinitely on Europe for cheap labor. In the proportion that our resource factor fails, so must we increase the efficiency of human labor.

Europe's Skill Using Our Products.

"Under the circumstances, we must make more of our natural resources, using more skill in handling them and making them into products of higher value. We must particularly make more and more of the things we are bringing from foreign countries. France has developed an artistic skill in making wearing apparel alone, which brings in millions of dollars from export trade. We are large importers of these products from France, and in return we are sending wheat, cotton, cotton and ore, and other raw materials. The Germans take a copper bar from us, fashion it into surgical instruments, and bring it back into this country and sell it to us at fifty times its original value. The difference between the copper bar and the surgical instruments lies entirely in skill and ingenuity. We have been practically only a stevedore, carrying down to the markets of the sea our raw material, to be used by foreign countries to our disadvantage. All such products shipped by us represents a loss of thirty per cent of fertility from our soil. The American working man is the most

intelligent in the world, but he lacks the opportunity to get the training he needs to realize to the full his industrial possibilities.

"The remedy is to develop a scheme of practical education that will conserve our resources. We must teach our farmers to get out of the soil what is needed, and yet leave the soil rejuvenated. Much can be accomplished by legislation and agitation. Legislation can set aside tracts of ground, preserve forests, regulate the planting of trees, and guard against forest fires. But we must have trained foresters, trained farmers, and trained miners to handle our natural resources without waste. We must have a worker in industry who can put more skill into the things he fashions with his hands, making them into articles of higher value. We must have a worker in the home who will take the products of the farm and shop and use them to better advantage.

America Usually Wakes Up Too Late.

"It is characteristic of the American people that in their optimism they usually wake up to situations when it is too late. We are beginning now to feel the press of our needs and to take some action to remedy them. Germany has been at it for thirty years, and therefore has a lead of thirty years over us. The American manufacturer of today is not alive to this. Few are giving more than lip service to the idea. It is felt that they will not co-operate until the situation becomes acute. The National Society for the promotion of Industrial Education has been sounding the warning for seven years.

"Any plan seeking the solution of the problem must deal with the conservation of human labor. That many efforts are being made along this line is evidenced by current legislation, campaigns for public health, the fight against tuberculosis, measures taken to safeguard the milk and water supply, factory regulations regarding light, ventilation, sanitation, and safeguarding against accidents from fire and machinery. To conserve human labor, we must train it, develop it, and let it realize its skill and its aptitude. More training means better workmanship; better workmanship means better wage; better wage means better standard of living; better standard of living means greater efficiency; greater efficiency means greater self-respect; greater self-respect means better citizenship. All this means greater national prosperity and a wider distribution of more comforts to more people.

There is a great demand by wage-workers of this country for instruction which they lack, and which is necessary for them in their chosen vocations. This is evidenced by the fact that almost half a million dollars a year are being spent by the workers of New England for correspondence-school instruction. No form of correspondence instruction will ever take the place of the living teacher in the classroom.

Favoring The Already Fortunate.

"Our regular schools now train the sons and daughters of the fortunate at public expense for business and professional careers. We have high schools and colleges of this character, where those who are fortunate enough to be able to take the instruction may get a medical, legal, engineering, or teaching training. If it is right, wise, and just to train these people for leadership, it is equally wise, right, and just to train the less fortunate for their tasks, which are equally worthy and at the present time, if any-

thing, more important. We have not trained the people to work with their hands, simply because of the fact that they have not made themselves articulate in insisting upon their rights. We will never have a democratic system of education until we educate every man to realize himself. The aim of education should be to train all kinds of men in all kinds of ways for all kinds of things.

"There is a vital social significance to the problem. Under present conditions 75 per cent, of the pupils leave school at the age of fourteen years to go to work. In Southern cities the age is twelve years. Of this great crowd, about four million strong, that go out to work, only one out of four has graduated from the elementary schools, one out of three from the seventh year grade and one out of two from the sixth year grade. It is the theory of education that the elementary school education should be given to every child as a minimum.

"Some States have tried to remedy the situation by raising the age of compulsory education from fourteen to sixteen years. Where this is done a different kind of school is necessary which will appeal to their interest, and which, while extending the general education will give them a vocational education for the work they are to do. Where industrial and trade schools are established for the voluntary attendance, experience shows that some children are attracted to work and in this way are induced to remain in school a longer time in order to get more preparation before entering industry. Such schools not only fit the worker for future wage earning but also extend the general education of the child and make for better citizenship.

Must Reach Men In Employment.

"To reach a more satisfactory solution of the problem, however, the great body of wage-earners will have to be reached after they take employment, but we have no message for the child that leaves school at the age of fourteen years. We say: 'If you are the son of a lawyer, a physician or an engineer and your parents have the means and intelligence to send you to school, we will exhaust our resources to educate you, but we have nothing for you if you have gone to work. Ninety per cent, of the great group that leave school must be reached by part time and evening schools which will give to them what they need in proportion to their ability, interest and ambition.

"Laying aside questions of efficiency necessary to make our people intelligent, it becomes increasingly necessary to face those changes in our government which are bringing a wider democracy. We must get better voters. To get a better voter we must get a better educated worker. We must follow the seven million workers into their industries and give them instruction. In this connection the National Society is vitally interested in the development of part time and evening schools for those who leave the regular schools to go to work."

The great mercantile house of Lord and Taylor of New York provides for its employes many modern comforts. Among these are a gymnasium, an eye and ear infirmary and a hospital. The fifty-four hour law is rigidly observed, and three physicians are constantly on hand to attend to any of the 2800 employes who may need attention. There is a fining system. Overtime is paid to porters and packers at 45 cents an hour. Other employes who work overtime receive supper money and extra time off on other days. The food given to the employees is examined by experts.

Among the Churches.

Oakland Plymouth.—The pulpit will be occupied next Sunday by President Blaisdell of Pomona College.

Oakland, First.—The Rev. Frank Scudder of Honolulu who preached last Sunday will be with the church next Sunday again.

San Francisco, First.—The pulpit will be occupied next Sunday and for several succeeding Sundays by the Rev. George Laughton of Hilo.

San Diego, Logan Heights.—Seventeen members were added to the Logan Heights Congregational Church of San Diego at a recent twilight communion, 15 on confession of faith. The pastor Stephen G. Emerson and his wife exchange parishes for July with Rev. and Mrs. Herbert Lathe of Prescott Arizona.

Claremont.—The Greek Theatre Vesper Services at Claremont will be begun on Sunday afternoon, July 5, at five thirty o'clock. The preacher at that time will be the Rev. Morris H. Turk, Ph.D., Junior Pastor of the First Congregational Church, Los Angeles. Other preachers for the month of July are—July 12, the Rev. Robert Freeman, D.D., Pastor of the First Presbyterian Church, Pasadena; July 19, the Rev. Arthur S. Phelps, D. D., sometime pastor of the Central Baptist Church, Los Angeles; July 26, the Rev. Russell F. Thrapp, Pastor of the First Christian Church, Los Angeles.

NOTES AND PERSONALS.

G. L. Tufts, superintendent of the Weekly Rest Day League of California, says that all the Sunday rest petitions should be forwarded to the county chairman at each county seat not later than Monday, July 13th. This is the last call. Pastors are asked to see that this is done.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity there will be an address by the Rev. Mr. Towner, pastor of the First Baptist Church of Oakland, on the movement for state-wide prohibition. All persons wishing to attend will be welcome.

The biography of the Rev. Dr. John Knox McLean, written by Professor Buckham of Pacific Theological Seminary, will be on sale soon. The titles of the different chapters are: Wisdom Never Learned of Schools; Through Lowly Doors of Service; A Pastorate of Power; The Parson at Play; Grace Seasoned With Salt; Builder and Administrator; Like a Tree; At Sundown.

In his evening sermon in the First Congregational Church of Berkeley last Sunday the Rev. Dr. Brooks gave some of the experiences and impressions of his visit to Southern California. It was evident that there as well as elsewhere the churches are having an increasingly hard work in the effort to bring people to center their hearts on things spiritual rather than on the material. The thought was that in this pursuit of things material there was nothing that was satisfying—that there was with one and all

a need that could be satisfied only in the companionship of Christ, only by the renewal of life at its sources. In the course of his sermon Dr. Brooks spoke of the church and college at Claremont as great centers of inspiration for the higher things in life.

SANTA CRUZ.

Perry P. Perkins, who was treasurer of our church, secretary of our Men's Club, Superintendent of our Bible School, president of the Santa Cruz Sunday School Association and ex-president of the Federated Men's Clubs of Santa Cruz has been called to the other life. He was thrown from his horse and so seriously injured in the head that although he was operated upon and everything possible for medical science was done for him, he never regained consciousness and died four days after the injury.

Mr. Persons was a well known character at the Congregational gatherings. He was a graduate of Grinnell and while there was associated with the social work in connection with the college. Within the past year he had decided to give his entire life and time to the work of the church. He made a success of everything in church work to which he put his hand. His plans were to enter some school which gives special training for Religious Educational work and then enter the field as a Religious Director. Mr. Persons was so popular in Santa Cruz that there was demand that his body lay in state in the church for a time so that the people might view the remains. The funeral was one of the largest attended funerals that the town has known. He was citizen, friend, brother and Christian of that type, which can come only through prayer and consecration.

L. B. B.

DOUGLAS, ALASKA.

Our Congregational Church at Douglas with Rev. Owen Umstead as pastor is still making great strides out of obscurity into light and of service. The church membership has been greatly strengthened. The Ladies' League are having the largest attendance in their history. Also the church services are in the lead. In the past three months we had two services with the audience numbering considerably more than 200 each.

Perhaps the greatest improvement has been made in our Sunday School which has more than tripled in numbers.

Nearly every Sunday in the past quarter the attendance has reached one hundred and twenty-five, the highest mark yet reached was 141.

The Children's Day service given June 14th, was said to have been the best entertainment ever given on the island by any Sunday school, over 120 children were in the opening marching song, they filled all the aisles of the church and made a sight that gladdened every parent present.

Alaska has been made prominent before the whole nation by recent legislation and we hope to keep the religious side as prominently before the people pouring into our territory.

The General Federation of Woman's Clubs, recently in convention in Chicago, adopted the following resolution unanimously and enthusiastically: "Whereas, the liquor traffic is responsible for three-quarters of the crime, vice, and misery in this country; be it, Resolved, That the wo-

men of the General Federation place themselves on record as opposed to the liquor traffic and in favor of such federal or state laws as will tend to eradicate this evil."

LIVE DAY BY DAY.

Live day by day.
 Though autumn leaves are withering round thy way,
 Walk in the sunshine. It is all for thee.
 Push straight ahead as long as thou canst see. . . .
 Onward and upward. Look and smile and pray—
 Live day by day.

—Julia Harris May.

The Home.

THE VISION.

Though with pen or brush or stroke
 I may not bear a part,
 I thank my God He lets me hold
 The vision in my heart.
 . . . —Ellen Dunwoody.

FOILING NERVE-FRAZZLE.

In the first place, of course, it rained. Not one of those soul-refreshing showers that seem to carry vitalizing energy in each bright drop, but a dull gray, heavy, sodden rain that beat in incessant maddening refrain at the windows.

It was Monday, too, and you had got the clothes all ready for the washerwoman by half-past eight; and then it was eleven o'clock before she showed up, her mouth full of voluble Hibernian excuses.

You went up stairs for a moment to do the morning work and the fire in the range went out. The furnace got into one of its pernicky moods, and required frequent trips of inquiry and admonition.

The meat did not arrive in time for luncheon, and you had hurriedly to make an omelet. And then, of course, the "man of the house," usually so punctual, had to be a half-hour late; and the omelet when finally eaten was a flat, unappetizing morsel shrinking bashfully in the midst of a lukewarm platter.

Your "housework-lady," who came in an hour a day for the heavy cleaning, was also late; and, when mildly reprimanded, was so impudent as to require careful navigating between the Scylla of immediate dismissal on the one hand, and the loss of your self-respect, as Charybdis, on the other.

By the middle of the afternoon you had a raging headache, and just then those Maine cousins of yours telegraphed that they were coming the next day for a few days' visit. By the time you had got the guest-rooms into spick and span condition, and the beds made, the supper prepared and cleared away, the dishes washed and the kitchen cleaned, you were ready to drop with exhaustion. Not that comfortable tired-outness known on the trail as "leg-weariness," but that exhaustion of over-strained nerves and the tax of controlling them that made you feel as if

you would scream aloud if a door slammed suddenly.

And then, when bedtime finally arrived, you lay wide-awake, every nerve in your body crying out unavailingly for sleep, while round and round through your tortured head there whirled a cycle of worries, leering and gibing.

The next time a like situation confronts you—and, if you are your own housekeeper, such occasions are apt to be legion—try a little scheme that I have worked with a great deal of success. It has helped me out of a great many trials, and has put me to sleep when otherwise I should have had many sleepless hours.

To me gray is the most soothing color there is. So I imagine a little round gray room, all soft and padded and warm, like a chipmunk's hole down under an old tree-root. This is reached by a winding tunnel just large enough for me to crawl down. Then I imagine myself up on the surface of the ground, a long way from the entrance.

Instead of trying unavailingly to soothe my nerves, I deliberately conjure up every worry that I can think of. I let my nerves get taut and my body tense. Suddenly all these worries turn and race at me like hounds. And I race along ahead of them. The pace gets faster and faster, my muscles more and more tense, till finally, just as they have nearly caught me, I reach the hole, and bolt down the winding tunnel. As I reach the little gray room, the tunnel closes up behind me, and then I curl up in the most comfortable position I can get, and feel the soft warmth of the room against me, and relax. I draw six or seven long, deep breaths; and as I do so, I hear the footsteps of the worries up above me growing fainter and fainter in the distance.

Sometimes I go through this performance three times, never more; and I have never yet failed in having it put me into sound, refreshing sleep, with my nerves and body relaxed.

Now this may sound like nonsense to a great many people, but it has elements of common sense in it, even from a medical standpoint. Nerves are things that must be led, not driven. Consequently the failure of so many strenuous resolves to "go to sleep immediately," that only result in wakefulness. The first part of this scheme prepares the nerves for the later relaxation. The deep breathing is always a good remedy for sleeplessness, and the sense of escape is an overwhelming relief.

It might not have the same effect on everybody, but it has had so entire success with myself in nearly every one of my attacks of nervous sleeplessness, due to the thousand and one worries of an unlucky day, that I am curious to know whether it would have the same effect on others.

At any rate, here it is for what it is worth.—C. E. World.

THE DESTRUCTIVE CHILD.

There is nothing so discouraging to parents as a destructive child. After denying themselves, sometimes of the very necessities of life to make their loved ones happy, it is hard to see their gifts smashed up before their very eyes, before the week is out. There is so much difference in children. Some take such dainty care of what they receive, that they have them from one year's end to the other, and very often hand them down intact to their children.

"Oh!" said one little girl to another, "you've broken

our things all up, while I have mine yet. Do you suppose old Santa Claus wants to bring things clear from the North Pole to have them all smashed up as soon as his back is turned? I don't believe he will come to see you next year."

"How can you keep them nice so long?" asked the mother, with a grieved look about her pretty eyes.

"I always wash my hands and put on a clean apron before I touch a dolly or book—and then I handle everything carefully, for that's the way, mamma says," said the first little girl.

Right across the street from me lives a little girl six years old, who has had a large doll and coach for three years, and it is always clean and looks as good as ever. This same little girl has another doll that was once her mother's, and, with the exception of two or three rings, and new clothing, the doll is just as the mother received it.

Of course a mother is largely responsible for the condition of her children's playthings. She should teach them to get nothing under foot, and to put everything away at the close of day, or when done with it. I know a dear little two-and-one-half-year-old girl who had a great many costly presents last year. One, a ball, which she burst in less than an hour, a watch-works cat chasing a mouse, a donkey that brayed when his stable-door was opened, a doll and a doll's coach. Everything is now broken but the coach, which has been taken from her and hid to prevent her from hitting it against the piano and other furniture.

I know another little girl who had received such a large handsome doll that a glass case was bought for it, and it hangs on the wall for the little one to look at. She dared not touch it. Now one feels sorry for a little girl like that. How much better a rag doll, even, so the child can play with it, for a child might as well have no toys if he is only allowed to look at them. They are only an aggravation.

It is best, if possible, to have a room especially devoted to the toys of the little ones, if that room be no more than the garret or a woodshed. I know one little girl who is very happy in her wood-house corner, all the year, except winter. She has her hammock, dolls, books, everything at her command there, without disturbing anyone. One good mother's way is to allow the child to have but one toy at a time. The others are kept in a box, to be brought out one by one, when the child seems to lose interest in the one she is using. Another mother puts away some of the brightest toys and books, to be used when the child is convalescing from an illness.

After all, the way children take care of their toys depends much upon the mother. Teach the little ones cleanliness, gentleness and carefulness, and there will not be half the destructiveness.—Christian Work.

The most obstinate spots of grease, tar, or wheel-grease, which yield to nothing else, may be removed by applying a few drops of eucalyptus oil and rubbing slightly. There is no danger of injuring the most delicate fabrics. The oil will all evaporate in a short time, leaving no trace. An application of talcum powder or French chalk will hasten the process.

When a man finds fault it is nobody's fault but his own.

For The Children.

LITTLE JO.

"Who are you, little maiden fair
With bright, blue eyes and golden hair?"
Why, I'm Dad's darling, don't you know?
He always calls me Little Jo.

My mamma calls me Josie dear,
And that's the name I love to hear;
For when a naughty girl I've been,
She sadly calls me Josephine.

Then I go by myself and say,
"I hate that name and will obey."
So back I come, and whisper clear,
"See, Mama, now I'm Josie dear."

"And what does Daddy say, my pet,
When you annoy, or tease, or fret?"
Oh, he just says, so soft and low,
"Is this my own dear Little Jo?"

That always makes me 'shamed, and I
Just hug him round the neck and cry,
And tell him I do love him so,
I'll surely be his Little Jo.

—Anna Fletcher in July St. Nichols.

LOTTIE'S BOOMERANG.

"I'm always being 'put upon,'" said Lottie.

But she went on the errand that Doris had forgotten, though she had to rise much earlier than was pleasant the next morning to make up her lesson.

Lottie Damer was, in fact, a very obliging little girl. She waited on the others and gradually grew to be the recognized fetcher and carrier for the whole family, but she had begun to realize lately that, as she put it on this hot June afternoon, she was "always being put upon."

But her impulses were so generous that the very next day she cried, "I'll do it," when somebody had to go to the store if there was to be any bread for supper, and she came back with the large loaf.

"Oh," pretty Doris sighed, when she had finished one slice, "I wish I could be Winifred Greene!"

The family was quite accustomed to this wish. Winnifred Greene was Doris's twin, so to speak, having been born on the same day, but in the big red house on the hill, where Senator Greene lived. Winifred had a great many things that Doris knew she was never likely to have, such as a pony, and an automobile for her outings, and other luxuries.

"It must be nice to be the only one, and not have to share things," said selfish Miss Doris.

"What's Winifred got now?" teased her big brother. "A new doll?"

"She's to carry a bouquet of flowers to the Governor when he speaks in the courthouse on Monday," said Doris. "Just because we're not senator's daughters, we can't."

"But," reproved Lottie, gently, "we're all to have seats,—reserved seats, too! All the school children are to carry flags, and sing 'My Country, Tis of Thee.'"

"Well, if we're put in the front row, that won't be so bad," admitted Doris, while Jane said, "I should think not! But the front row is for the singers."

The next day, everybody laughed at Doris's joy when she heard that the best singers were to sit in a little special, reserved place on a small raised platform, and that she was to be among them. So were Katie and Jane. Poor Lottie, who could not sing a note, and whose hair did not curl, was to be among the rank and file. But she did not mind. The children were assembled outside the school door, all in white, and gay with flags to wave; and then, as they were about to march out, teachers and pupils gave a cry and a gasp, and said "Oh!"

A little girl in white, very thin from a recent illness, and very wistful looking, met them at the gate. She, too, held a flag in her hand.

"The doctor says I may go, too, Teacher," she said.

She had been away ill for five weeks. No one had thought of her in connection with the reception.

"Oh, Mary, my dear," said the teacher, "I'm afraid there is no seat for you. The place will be so crowded. Every chair, every inch of bench is taken."

"I don't take up much room," pleaded Mary. "The doctor says I may go."

"Well," said the teacher, looking over her flock. "If one of you will give up your seat, and sit with your parents, I think Mary can be made happy."

But no one volunteered.

"Why can't Mary sit with her father and mother?" suggested Doris.

"They won't come," said Mary. "Father's gone away, and mother must mind baby. I don't want to sit alone."

The teacher looked from the pale child, whose life held so few pleasures, to her healthy, happy, rollicking throng. But no eyes met hers.

Then the something that had tugged at Lottie's heart since she could remember, whenever she saw that others wanted what she could give, tugged again, and quite hard. She stepped forward.

"I'll go back and go with father and mother," she said.

Teacher's pat on her shoulder was like mother's smile, or fathers' "There's my comfort," and it consoled her a little for the ache that almost brought tears to her eyes, as she fell behind the others. Mary, with a flush on her pale, thin little cheek, took the vacated place and the procession went forward.

Lottie turned for a brisk run home. She had none too much time, as she knew. It seemed as if she could never reach it, but Lottie reached her own door at last, to find it locked! They had gone.

On she hurried, this time to the courthouse, but the guardian shook his head.

"Every seat's taken," he told her. "Don't see how I could squeeze even a little one in."

This time the tears overflowed.

"I—I wish I hadn't been so accommodating," she thought, and, for the first time in her life, an ugly temper crept into her heart, but it made Lottie so horribly uncomfortable that she turned it quickly out.

"What's all this?" said a cheery, pleasant voice at her side. A little girl crying!"

Lottie looked up into the kindest face she had ever seen except her father's. A tall gentleman was looking down at her. Next to him was a lady, all silk and feathers and the glint of sparkling things, and beyond her a little girl, in white, with a large bouquet in her hands. She smiled at Lottie with friendly eyes, and said, "Perhaps she is lost, Father."

All this time the procession had been marching steadily on, places had been taken, teachers were looking pleased, and the children were enjoying the thrill of the occasion. It was such a tiny town that the Governor had never once been there before.

Katie and Jane were not quite happy, however.

"Wish Lottie were here," Katie remarked.

"It's too bad," murmured Jane.

"She likes being with Daddy," Doris hastened to remark. "Look, there they are!"

The sisters turned, and gave a little cry.

"But where's Lottie?"

She was nowhere to be seen. However, nothing could be done about it now. The people were pouring in from every door.

They had to wait a tiresome time. The rougher element upstairs began to stamp and whistle. And then they stopped, everybody stopped, for the gentlemen and ladies who belonged on the great platform, bright with crimson carpets and beautiful with palms, began to take their places.

"Now, we'll see Winifred Greene," whispered Doris. "Look, she has pink ribbons in her hair, and"—

She never finished. The three sisters stared with all their eyes. For Winifred was not alone. Beside her, also with a bouquet in her hand,—Lottie! She did not look their way, being quite taken up with watching Winifred, who was whispering to her how to hand her bouquet to the Governor's lady!

The singing and the speaking began, one after the other. When the school children stood up to wave their flags, the Governor signed to Winifred and Lottie to come and stand in front of him! So Lottie, who never pushed herself forward, and who was always ready to give place to others, was honored above all the school children, whom she now looked at with a beaming smile.

The people cheered the Governor, but the school children were chiefly interested in his smile at Winifred, as she handed him the bouquet, and Lottie, who presented one to the smiling and beautiful lady at his side.

"How did you manage it, Lottie?" asked Doris, at supper, regarding her sister with a new respect.

"She didn't manage it at all," explained her father. "Her kind deed 'boomeranged' on her—as kind deeds always do sooner or later."—Frances Harmer, in *Zion's Herald*.

KATIE'S SATURDAY.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mother, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie crossly. She was a little girl who did not like to be laughed at.

"Now, Katie," said mother, this time seriously, "as soon as you are dressed, I have something I want you to do for me down in the library."

"Before breakfast?" said Katie.

"No, you can have breakfast first," mother answered, laughing again at the cloudy little face.

Katie was very curious to know what this was; and, perhaps you are too, we will skip the breakfast, and go right into the library.

Mother was sitting at the desk, with a piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things that trouble you. One thousand will do!"

"O Mother, you're laughing at me now," said Katie; but I can think of at least ten right this minute."

"Very well," said mother, "put down ten."

So Katie wrote:

"1. It's gone and rained, so we can't go out to play.

"2. Minnie is going away, so I'll have to sit with that horrid little Jean Bascom on Monday.

"3.—

Here Katie bit her pencil, and then couldn't help laughing. "That's all I can think of just this minute," she said.

"Well," said the mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away and Katie and her mother, as they sat at the window, saw Uncle Jack come to take Katie to drive; and, oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "O Mother, I didn't like Jean at all at first; but she's a lovely seatmate. I'm so glad, aren't you?"

"Oh!" was all that mother said; but somehow it made Katie think of her Saturday troubles and the paper.

"I guess I'll tear up the paper now, Mother, dear," she said, laughing rather shyly.

"And next time," said mother, "why not let the troubles alone until they are a certainty? There are many of them that turn out very pleasant, if you only wait to see. By waiting, you see, you can save the trouble of crying and worrying at all."—Sunlight.

MY PICTURES.

I wonder why it is that when
I pictures draw of boys and men,
And horses, too, for my mamma,
She doesn't quite know what they are.

Sometimes I draw a big brick house,
Sometimes a cat and little mouse;
And then mamma will say to me,
"Why, yes, this is the mouse, I see,"
When really what she's looking at,
I'm sure she must know, is the cat!

And if I draw a butterfly,
That goes far up into the sky,
She thinks—I can't imagine how—
Perhaps it is the old red cow.

But when I draw as best I can,
A picture of a big tall man,
Then I clap my hands and shout, "hurrah!"
She always knows it is papa!

—Harriet Johnson McLellan.

MOLLY'S DREAM.

"I dreamed," said Molly, "that I was alone in a big room, and a man came up to me with a woman who looked like me, but was much prettier. She had red cheeks such as the doctor said I might have if I'd take more exercise. She was taller, or I guess she just looked taller because she stood so fine and straight. I began to talk to her. She had the very sweetest voice and she knew everything. She'd read all the books that I've always meant to read, and she could play the piano wonderfully, as I might if I only hadn't stopped practicing. And somehow I felt she never lost her temper as I do, and that everybody who knew her must love her. I don't know how I knew all these things, for she didn't tell me. I just sort of felt them as you do in dreams. Still I didn't know who she was, and she wouldn't tell me, so I asked the man and he said: 'Why, haven't you found out yet? She's the girl you might have been.'"—The Methodist Times.

MARJORIE'S HUNDRED.

Marjorie, aged nine, had not been having very satisfactory reports from school. Her father finally said: "Marjorie, for the first one hundred you get I'll give you a quarter."

Time went on and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone Marjorie said: "Mamma, am I very ill?"

"No, dear; your temperature is a little over one hundred, but the doctor thinks you will be better in a day or so."

Smiles broke through Marjorie's tears.

"Now, mamma, I can have my quarter. Papa said he would give it to me if I could get one hundred on anything."

Bertie's sister, who is five years older than Bertie, is trying to teach him to take care of his books. The other day she could not find "Robinson Crusoe" on the nursery book shelf.

"Where is it?" she asked. "I haven't seen it for several days. What have you done with it?"

"I know where it is," said Bertie, trying to speak with assurance.

"Well, where?"

"Why, it's only lost a **little**," he faltered; "kinder in the barn, or round outdoors some'eres, p'r'aps up garret, or behind the woodpile, I guess!"

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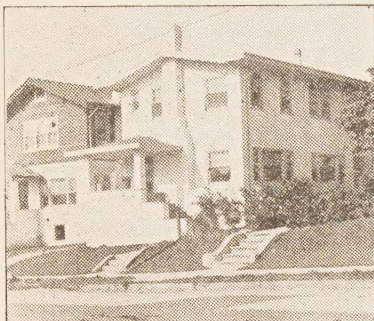
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